A short Prayer *for* Children *and* Servants.

EVer-living and most Glorious God, Father, Son and Holy-Ghost! Infinite is thy Power, thy Wisdom and thy Goodness! Thou art the Maker of all the World, the Redeemer of lost and sinful Man, and the Sanctifier of the Elect! Thou hast made me a living reasonable Soul, placed a while in this Flesh and World to Know, and Love, and serve thee my Creator, with all my Heart and Mind, and Strength, that I might obtain the Reward of the heavenly Glory. This should have been the greatest care, and business, and pleasure of all my Life: I was bound to it by thy Law: I was invited by thy Mercy. And in my Baptism I was devoted to this holy life, by a solemn Covenant and Vow! But alas, I have proved too unfaithful to that Covenant: I have forgotten and neglected the God, the Saviour, and the Sanctifier, to whom I was engaged: And have too much served the Devil, the World and the Flesh, which I renounced: I was born in sin, and sinfully I have lived. I have been too careless of my Immortal Soul, and of the great work for which I was created and redeemed; I have spent much of my precious time in vanity, in minding and pleasing this corruptible Flesh; And I have hardned my heart against those Instructions, by which thy Spirit, and my Teachers, and my own Conscience, did call upon me to repent and turn to thee.

And now, Lord, my convinced Soul doth confess, that I have deserved to be forsaken by thee, and given over to my lust and folly, and to be cast out of thy glorious Presence into Damnation. But seeing thou hast given a Saviour to the World, and made a pardoning and gracious Law, promising forgiveness and salvation through his Merits, to every true penitent Believer, I thankfully accept the mercy of thy Covenant in Christ; I humbly confess my sin and guilti-

neſs: I caſt my miſerable Soul upon thy Grace, and the Merits, and Sacrifice and Interceſſion of my Saviour. O pardon all the ſins of my corrupted heart and life; And as a Reconciled Father take me to be thy Child; And give me thy renewing Spirit, to be in me a Principle of holy Life, and Light and Love, and thy Seal and Witneſs that I am thine; let him quicken my dead and hardned heart; let him enlighten my dark unbelieving Mind, by clearer knowledge and firm belief; let him turn my will to the ready Obedience of thy holy Will; let him reveal to my Soul the wonders of thy love in Chriſt, and fill it with love to Thee and my Redeemer, and to all thy holy word and works; till all my ſinful carnal love be quenched in me, and my ſinful pleaſures turned into a ſweet Delight, in God; give me ſelf-denial, humility and lowlineſs, and ſave me from the great and hateful ſins of Selfiſhneſs, Worldlineſs and Pride. O ſet my Heart upon the Heavenly Glory where I hope e're long to live with Chriſt and all his holy Ones, in the joyful ſight and love and praiſe of Thee the God of love for ever. Deny me not any of thoſe helps and mercies, which are needful to my Sanctification and Salvation. And cauſe me to live in a continual readineſs, for a ſafe and comfortable Death: For what would it profit me to win all the World, and loſe my Soul, my Saviour, and my God?

Additions for Children.

Let thy Bleſſing be upon my Parents and Governours; Cauſe them to inſtruct and Educate me in thy fear, and cauſe me with thankfulneſs to receive their Inſtructions; and to love, honour and obey them, in Obedience to

Additions for Servants.

And as thou haſt made me a Servant, make me conſcionable and faithful in my place and truſt, and careful of my Maſters Goods and Buſineſs, as I would be if it were my own. Make me ſubmiſſive and obedient to my Go-

o thee. Keep me from he ſnares of Evil Com- pany, Temptations, and outhful Pleaſures; and et me be a Companion f them that fear thee. et my daily delight be o Meditate on thy Law; nd let me never have the ark of the Ungodly, to e a Lover of Pleaſures ore than of God. Fur- ith my Youth with thoſe reaſures of Wiſdom and olineſs, which may be aily increaſed and uſed o thy Glory.

Governours; Keep me from ſelf-will and pride, from murmuring and unreverent ſpeeches, from falſhood, ſlothfulneſs and all deceit: That I might not be an eye-ſervant, pleaſing my luſt and fleſhly appetite; but may chearfully and willingly do my duty, as believing that thou art the revenger of all unfaithfulneſs; and may do my ſervice not only as unto man but as to the Lord, expecting from thee my chief Reward.

All this I beg and hope for, on the account of the erits and Interceſſion of Jeſus Chriſt, concluding in e words which he hath trught us, *Our Father which rt in Heaven, hallowed be thy Name, Thy Kingdom come, hy Will be done, on Earth as it is in Heaven, Give us is day our daily Bread. And forgive us our Treſpaſſes, as e forgive them that Treſpaſs againſt us. And lead us ot into Temptation; But deliver us from Evil. For hine is the Kingdom, the Power and the Glory, for ever,* Amen.

A plain and ſhort Prayer *for* Families, *for* Morning *and* Evening.

ALmighty, All-ſeeing and moſt Gracious God the World and all therein is made, maintained nd ordered by thee: Thou art every where preſent eing more than the ſoul of all the World. Though hou art revealed in thy Glory to thoſe only that are n Heaven, thy Grace is ſtill at work on Earth to preare men for that Glory: Thou madeſt us not as the

Beasts that perish, but with reasonable immortal Souls to know and seek, and serve thee here, and then to live with all the blessed, in the everlasting sight of thy Heavenly Glory, and the Pleasures of thy perfect Love, and Praise. But we are ashamed to think how foolishly and sinfully we have forgotten and neglected our God and our Souls, and our hopes of blessed Immortality, and have overmuch minded the things of this visible transitory World, and the Prosperity and Pleasure of this corruptible flesh, which we know must turn to rottenness and dust. Thou gavest us a Law which was just and good, to guide us in the only way to life, and when by sin we had undone our selves, thou gavest us a Saviour, even thy eternal Word made man, who by his holy life and bitter sufferings reconciled us to thee, and both purchased Salvation for us, and revealed it to us, better than an Angel from Heaven could have done, if thou hadst sent him to us sinners on such a message: But alas how light have we set by our Redeemer! And by all that Love which thou hast manifested by him, and how little have we studied and understood, and less obeyed that Covenant of Grace, which thou hast made by him to lost mankind?

But O God be merciful to us vile and miserable sinners! Forgive the sins of our natural pravity and the follies of our youth, and all the ignorance, negligence, omissions and commissions of our lives: And give us true Repentance for them, or else we know that thou wilt not forgive them. Our life is but as a shadow that passeth away, and it is but as a moment till we must leave this world, and appear before thee to give up our account, and to speed for ever as here we have prepared. Should we die before thou hast turned our hearts from this sinful flesh and world to thee by true Faith and Repentance, we shall be lost for evermore. O woe to us that ever we were born, if thou forgive not our sins, and make

us

s not holy before this ſhort uncertain life be at an
nd: Had we all the riches and pleaſures of this world,
hey would ſhortly leave us in the greater ſorrows.
We know that all our life is but the time which thy
nercy allotteth us to prepare for death: Therefore
e ſhould not put off our repentance and preparation
o a ſick bed: But now Lord, as if it were our laſt
nd dying words, we earneſtly beg thy pardoning
nd ſanctifying Grace through the merits and inter-
eſſion of our Redeemer: O thou that haſt pitied
nd ſaved ſo many millions of miſerable ſinners, pity
nd ſave us alſo, that we may glorifie thy Grace for
ver; ſurely thou delighteſt not in the death of
inners, but rather that they return and live: Hadſt
hou been unwilling to ſhew mercy, thou wouldſt not
ave ranſomed us by ſo precious a price, and ſtill
ntreat us to be reconciled unto thee: We have no
auſe to diſtraſt thy Truth or Goodneſs; but we are
fraid leſt unbelief, and pride, and hypocriſie, and a
worldly fleſhly mind, ſhould be our ruine. O ſave
s from Satan, and this tempting world, but eſpecially
rom our ſelves: Teach us to deny all ungodlineſs
nd fleſhly luſts, and to live ſoberly, righteouſly and
godly in this World. Let it be our chiefeſt daily
work to pleaſe thee, and to lay up a treaſure in Hea-
ven, and to make ſure of a bleſſed life with Chriſt,
nd quietly to truſt thee with ſoul and body. Make
s faithful in our callings, and our duties to one
nother, and to all men, to our ſuperiours, equals
nd inferiours: Bleſs the King, and all in Authority,
hat we may live a quiet and peaceable life in all
odlineſs and honeſty: Give wiſe, holy, and peace-
ble Paſtors to all the Churches of Chriſt, and holy
nd peaceable minds to the People: Convert the
Heathen and Infidel Nations of the world: And cauſe
s, and all thy people to ſeek firſt the Hallowing of
hy name, the coming of thy Kingdom, the doing of
hy will on Earth as it is done in Heaven: Give us

our daily bread, even all things neceſſary to life and godlineſs, and let us be therewith content. Forgive us our daily ſins, and let thy love and mercy conſtrain us to love thee above all; and for thy ſake to love our Neighbours as our ſelves, and in all our dealings, to do juſtly and mercifully, as we would have others do by us. Keep us from hurtful temptations, from ſin, and from thy judgments, and from the malice of our ſpiritual and corporal enemies: And let all our Thoughts, Affections, Paſſions, Words and Actions, be governed by thy Word and Spirit to thy Glory; Make all our Religion and Obedience pleaſant to us; and let our ſouls be ſo delighted in the praiſe of thy Kingdom, thy Power and thy Glory, that in may ſecure and ſweeten our labour by day, and our reſt by night, and keep us in a longing and joyful hope of the heavenly Glory; And let the Grace of our Lord Jeſus Chriſt, and the Love of God our Father, and the Communion of the holy Spirit be with us now and for ever, *Amen.*

POEMS

POEMS
UPON
CHRISTMAS-DAY.

By the late Lord Chief-Justice *Hale*.

I.

Almighty God, when he had rais'd the Frame
Of Heaven and Earth, and furnished the same
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehensive Soul, that soar'd
Above the Creatures, and beheld their Lord;
Inscrib'd him with his Image, and did fill
The compass of his Intellect and Will,
With Truth and Good; gave him the Custody
Of his own Bliss and Immortality.
And justly now his Soveraign might demand,
Subjection and Obedience at his hand:
Were only Being given, 'twere but right
His Debt of Duty should be infinite:
But here was more, a super-added dress
Of Life, Perfection, and Happiness.
Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, *is content*
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;
Forbids one Fruit, on pain of death, and gives
Freely the rest which he might eat and live.

But Man Rebels, and for one taſt doth chooſe,
His Life, his God, his Innocence to looſe.
And now death-ſtricken, like a wounded Deer,
Skiftly purſu'd by Guilt, and Shame, and Fear,
He ſeeks to loſe himſelf; from God he flies,
And takes a Wilderneſs of Miſeries;
A Land of new tranſgreſſions, where his Curſe
Is cloſer bound, his Nature growing worſe.
And whiles in this condition Man-kind lay,
A man ſhould think his injur'd God ſhould ſay,
There lies Accurſed Man, and let him lie
Intangled in that Web of Miſery,
Which his own Sin hath ſpun; I muſt be True
And Juſt. Unthankful Man, thou haſt thy due.
But 'twas not ſo. Though Man the Maſtery,
With his Creator's Power and Will, dares try;
And being over-match't with Power, diſdains
To ſeek a Pardon from his Soveraign;
The Great and Glorious God, the Mighty King
Of Heaven and Earth, deſpis'd by ſuch a thing
As man, a Worm of his own making, breaks
The rules of Greatneſs, and his Creature ſeeks,
His froward Creature; not in ſuch a way
As once he did in the cool of that day,
Wherein Man ſinn'd, and hid; ſuch Majeſty
Had been too great for Man's neceſſity:
But the Eternal Son of God, the Word,
By which all things were made, the Mighty Lord,
Aſſumes our Fleſh, and under that he lays,
And hides his Greatneſs, and thoſe Glorious Rayes
Of Majeſty, which had been over bright,
And too reſplendent for poor Mortals ſight;
And under this diſguiſe, the King of Kings,
The Meſſage of his Fathers Mercy brings;
Solicits Man's return; pays the Price
Of his Tranſgreſſion by the Sacrifice
Of his own Soul; and undertakes to cure
Their Sins, their Peace and Pardon to procure;

To

To conquer Death for him; and more than this,
To settle him in Everlasting Bliss.
And now, O Man, could this excess of Love,
Thy Thankfulness to such a height improve,
That it could fire thy Soul into one flame
Of Love, to only him that bought the same
At such a rate, yet still it were too small
To recompense thy Saviours Love withal;
Once did he give thee Being from the dust,
And for that only Being, 'twere but just
To pay thy utmost self: But when once more
Thy Being, and thy Bliss he did restore
By such a means as this, it doth bereave
Thy Soul of hopes of recompence, and leaves
Thy Soul insolvent. Twice to him this day
Thou ow'st thy self, yet but One self canst pay.

II.

The Prince of Darkness, *flesht with Victory*
In our first Parents first Apostacy,
Usurpt a Lawless Soveraignty on Man,
Revolted thus from his first Soveraign:
And though by that Apostacy he found,
Under the chains of death his Vassal bound,
Yet to secure his Empire, he o're-spread
The World with Darkness, and thereby did lead
His Captives as he pleased: Thus he bears
His Rule usurped, near four thousand years;
Except some small confin'd Plantation,
Within a Family or Nation.
But now to put a period to this Reign
Of this Usurper, and reduce again,
Man to his Just Subjection, 'tis decreed
That Man from this Subjection shall be Freed;
And this not by the absolute Command
Of an immediate Power; nor shall the Bands

Of Angels Glorious Hosts ingaged be,
To rescue Man from this Captivity:
But God an unsuspected means *intends,*
And yet most suitable unto this end.
Sin stain'd our Nature, and the Serpents wile,
Did man of Innocence and Life beguile:
By Man his head is crush'd; the Lawful Lord
Unto his Creature, Man to his Life restor'd;
A Virgins Son *is Born: This Rising Sun,*
The Worlds inthralling darkness over-runs;
A Child to us is Born, whose Innocence,
Our Natures spot and stain doth purge and cleanse;
His Wounds, our Cure; his Bonds, our Liberty;
His Death becomes our Life, our Victory.
And this is He, whose Birth we Celebrate,
And from this Day our Happiness do Date.

II.

FINIS.

A CONFESSION OF THE FAITH.

FAITH

Written by

Sir *Francis Bacon*, Lord *Verulam*, *Viſcount* St. *Alban*.

Jane Knight
Her Book
In the year of
our Lord 1707

La Lent R

Nono

A CONFESSION OF THE FAITH.

I Believe, that Nothing is without beginning, but *God*: No *Nature*, no *Matter*, no *Spirit*, but one, onely, and the ſame *God*. That *God*, as he is Eternally Almighty, Onely Wiſe, Onely Good, in his *Nature*; So he is Eternally *Father*, *Son*, and *Spirit* in *Perſons*.

I Believe, that *God*, is ſo *Holy*, *Pure*, and *Jealous*, as it is impoſſible for him, to be pleaſed in any *Creature*, though the *Work* of his own *Hands*: So that, neither *Angel*, *Man*, nor *World*, could ſtand, or can ſtand, one moment, in his Eyes, without beholding the Face, in the Face of a *Mediator*: And therefore, that before *Him*, with whom all things are preſent, the *Lamb* of *God*, was ſlain,

before all *Worlds*: Without which eternal Counſel of his, it was impoſſible for *Him*, to have deſcended to any Work of *Creation*; But He ſhould have enjoyed, the Bleſſed, and Individual Society, of *three Perſons*, in *Godhead*, onely, for ever.

But that, out of his Eternal, and Infinite, *Goodneſs*, and *Love*, purpoſing to become a *Creator*, and to communicate to his *Creatures*, He ordained, in his Eternal Counſel, that one *Perſon*, of the *Godhead*, ſhould be united, to one *Nature*, and to one Particular of his *Creatures*: That ſo, in the *Perſon*, of the *Mediator*, the true Ladder, mought be fixed, whereby *God* mought deſcend to his *Creatures*, and his *Creatures* mought aſcend to *God*: So that *God*, by the Reconcilement, of the *Mediatour*, turning his Countenance towards his *Creatures*, (though not in equal Light, and Degree,) made way, unto the Diſpenſation, of his moſt holy, and ſecret Will; whereby ſome of his *Creatures*, mought ſtand, and keep their ſtate; Others mought, (poſſibly) fall, and be reſtored, in their Eſtate, but yet remain in *Being*, though under Wrath, and Corruption; All with Reſpect, to the *Mediator*: Which is the great *Myſtery*, and perfect *Center*, of all *God*'s wayes, with his *Creatures*; And unto which, all his other *Works*, and *VVonders*, do but ſerve, and referr.

That he choſe, (according to his good pleaſure,) *Man*, to be that *Creature*, to whoſe *Nature*, the *Perſon*, of the Eternal *Son* of *God*, ſhould be united: And amongſt the *Generations*

rations of *Men*, elected a ſmall *Flock*, in whom, (by the Participation of *Himſelf*,) He purpoſed, to expreſs, the *Riches* of his *Glory*; All the Miniſtration of *Angels*, Damnation of *Devils*, and *Reprobates*, and Univerſal Adminiſtration of all *Creatures*, and Diſpenſation of all Times, having no other End, but as the Ways, and *Ambages* of *God*, to be further glorified in his *Saints*; who are one with their *Head*, the *Mediator*, who is one with *God*.

That by the Vertue of this his Eternal Counſel, He condeſcended of his own good pleaſure, and according to the Times, and Seaſons, to himſelf known, to become a *Creator*; And by his eternal *Word*, created all things; And by his eternal *Spirit*, doth comfort, and preſerve them.

That he made all things, in their firſt Eſtate, *Good*; And removed from himſelf, the Beginning of all Evil, and Vanity, into the *Liberty*, of the *Creature*; But he reſerved, in himſelf, the Beginning, of all *Reſtitution*, to the *Liberty* of his *Grace*: Uſing, nevertheleſs, and turning, the Falling, and Defection of the *Creature*, (which to his *Preſcience* was eternally known,) to make way to his eternal Councel, touching a *Mediator*, and the Work he purpoſed to accompliſh in *Him*,

That God created *Spirits*, whereof ſome kept their ſtanding, and others fell. He created *Heaven*, and *Earth*, and all their *Armies*, and Generations; And gave, unto them, conſtant, and everlaſting, *Laws*, which, we

call *Nature*; which is nothing, but the *Laws* of the *Creation*; which *Laws*, nevertheleſs, have had three *Changes*, or *Times*; and are to have, a Fourth, or *Laſt*. The Firſt, when the *Matter* of *Heaven*, and *Earth*, was created without *Forms*: The Second, the *Interim* of *Perfection*, of every Days *work*; The Third by the *Curſe*; which, notwithſtanding, was no new *Creature*; And the Laſt, at the End of the *World*, the Manner whereof is not yet fully revealed: So as the *Laws* of *Nature*, which now remain, and govern inviolably, till the end of the *World*, began to be in force, when *God* firſt reſted from his *Works*; and ceaſed to create; But received a Revocation, in part, by the *Curſe*; Since which Time, they change not.

That notwithſtanding, *God* hath reſted and ceaſed from *Creating*, ſince the firſt *Sabbath*, yet nevertheleſs, he doth accompliſh, and fulfil his Divine Will, in all Things, great and ſmall, ſingular, and general, as fully, and exactly, by *Providence* as he could by *Miracle*, and new Creation. Though his working be not immediate, and direct, but by compaſs; Not violating *Nature*, which is his own *Law*, upon the *Creature*.

That, at the firſt, the *Soul* of *Man*, was not produced by *Heaven*, or *Earth*, but was breathed immediately from *God*; ſo that the Ways, and proceedings of *God*, with *Spirits*, are not included in *Nature*; That is in the *Laws*, of *Heaven*, and *Earth*: But are reſerved, to the *Law*, of his ſecret Will, and

Grace,

Grace; wherein *God* worketh ſtill, and reſteth not, from the Work of *Redemption*, as he reſteth from the Work of *Creation*; But continueth working, till the end of the World; What time, that *VVork* alſo, ſhall be accompliſhed, and an eternal *Sabbath* ſhall enſue. Likewiſe, that whenſoever *God* doth tranſcend, the *Law* of *Nature*, by *Miracles*, (which may ever ſeem as new *Creations*,) He never cometh, to that point, or paſs, but in regard of the work of *Redemption*; which is the greater, and whereto all *God's Signes*, and *Miracles*, do referr.

That *God* created *Man* in his own *Image*, in a *Reaſonable Soul*, in *Innocency*, in *Freewill*, and in *Soveraignty*: That he gave him a *Law*, and *Commandement*, which was in his power to keep, but he kept it not: That *Man* made a total Defection from *God*, preſuming to imagine, that the Commandements, and Prohibitions of *God*, were not the *Rules*, of *Good* and *Evil*; But that *Good*, and *Evil*, had their own principles, and beginnings: And luſted, after the Knowledge, of thoſe immagined Beginnings; To the end, to depend no more upon *God*'s will, revealed, but upon himſelf, and his own Light, as a *God*: Than the which, there could not be a *Sin*, more oppoſite, to the whole *Law* of *God*. That yet, nevertheleſs, this great *Sin*, was not originally moved, by the Malice of *Man*, but was inſinuated, by the Suggeſtion, and Inſtigation, of the Devil; who was the Firſt *Defected Creature*; and fell of Malice, and not by Temptation.

That upon the *Fall* of *Man*, Death, and Vanity enter'd, by the Juſtice of *God*. And the *Image* of *God*, in *Man*, was defaced; And *Heaven*, and *Earth*, which were made for *Man*'s uſe, were ſubdued to Corruption, by his *Fall*; But then that inſtantly, and without Intermiſſion of Time, after the *VVord* of *God*'s *Law*, became, through the *Fall* of Man, fruſtrate as to obedience, there ſucceeded the greater *VVord* of the *Promiſe*; that the *Righteouſneſs* of *God* might be wrought by *Faith*.

That as well the *Law* of *God*, as the *VVord* of his *Promiſe*, endure the ſame for ever: But that they have been revealed, in ſeveral manners, according to the Diſpenſation of Times. For the *Law* was firſt imprinted, in that Remnant of Light, of *Nature*, which was left after the *Fall*, being ſufficient to accuſe: Then it was more manifeſtly expreſſed, in the *written Law*; And was yet more opened, by the *Prophets*; And laſtly expounded, in the true perfection, by the *Son* of *God*, the great *Prophet*, and perfect *Interpreter*, as alſo *Fulfiller* of the *Law*: That, likewiſe, the *VVord* of the *Promiſe*, was manifeſted, and revealed; Firſt by immediate *Revelation*, and *Inſpiration*; After by *Figures*, which were of two *Natures*: The one, the *Rites*, and *Ceremonies*, of the *Law*; The other, the Continual Hiſtory of the *Old VVorld*, and *Church* of the *Jews*, which though it be *litterally* True, yet is it, pregnant of a perpetual *Allegory*, and *ſhadow* the

the *VVork*, of *Redemption*, to follow. The ſame *Promiſe*, or *Evangile*, was more clearly revealed, and declared, by the *Prophets*; And then by the *Son* himſelf; And laſtly, by the *Holy Ghoſt*, which illuminated the *Church*, to the end of the *VVorld*.

That, in the *Fulneſs of Time*, according to the *Promiſe*, and *Oath*, of a *choſen Lignage*, deſcended, the bleſſed *Seed* of the *VVoman*, *Jeſus Chriſt*, the onely begotten *Son* of *God*, and *Saviour* of the *VVorld*: who was conceived, by the Power, and Overſhadowing, of the *Holy Ghoſt*; And took *Fleſh* of the *Virgin Mary*: That the *VVord*, did not onely take *Fleſh*, or was joyned to *Fleſh*, but was made *Fleſh*, though without *Confuſion* of *Subſtance*, or *Nature*; So as the Eternal *Son* of *God*, and the ever-Bleſſed *Son* of *Mary*, was one *Perſon*; So one, as the *Bleſſed Virgin*, may be truly, and Catholiquely called, *Deipara*, the *Mother of God*: So one, as there is no Unity in *Univerſal Nature*, not that, of the *Soul*, and *Body*, of *Man*, ſo perfect: For the three Heavenly *Unities*, (whereof that is the ſecond,) exceed all Natural *Unities*: That is to ſay; The *Unity*, of the Three *Perſons*, in the *Godhead*; The *Unity*, of *God*, and *Man*, in *Chriſt*; And the *Unity*, of *Chriſt*, and the *Church*; the *Holy Ghoſt*, being the *VVorker*, of both theſe latter *Unities*; For by the *Holy Ghoſt*, was *Chriſt Incarnate*, and quickned, in *Fleſh*; And by the *Holy Ghoſt*, is Man regenerate, and quickned, in *Spirit*.

That

That *Jeſus* the *Lord*, became, in the *Fleſh*, a *Sacrificer*, and *Sacrifice* for *Sin*; A *Satisfaction*, and *Price*, to the *Juſtice* of *God*; A *Meriter*, of *Glory*, and the *Kingdom*; A *Pattern*, of all *Righteouſneſs*; A *Preacher* of the *VVord*, which *Himſelf* was; A *Finiſher* of the *Ceremony*; A *Corner-Stone*, to remove the Separation between, *Jew*, and *Gentile*; An *Interceſſour* for the *Church*; A *Lord* of *Nature*, in his *Miracles*; A *Conqueror*, of *Death*, and the *Power of Darkneſs*, in his *Reſurrection*; And that he fulfilled the whole Counſel of *God*; Performed all his Sacred *Offices*, and *Annoynting* on *Earth*; Accompliſhed the whole *VVork* of the *Redemption*, and Reſtitution of *Man*, to a State, Superiour to the *Angels*; (whereas the State of *Man*, by *Creation*, was Inferiour;) And reconciled and eſtabliſhed, all Things, according to the Eternal Will, of the *Father*.

That in time, *Jeſus* the *Lord*, was born, in the days of *Herod*; And ſuffered, under the Government, of *Pontius Pilate*, being *Deputy* of the *Romans*; And under the *High Prieſthood*, of *Caiphas*; And was betrayed by *Judas*, one of the twelve *Apoſtles*; And was Crucified at *Hieruſalem*; And after a true, and natural, *Death*, and his *Body* laid in the *Sepulchre*, the third Day, He raiſed Himſelf, from the Bonds of *Death*, and aroſe, and ſhewed Himſelf, to many *choſen VVitneſſes*, by the ſpace of divers dayes; And at the end of thoſe days, in the ſight of many, Aſcended into *Heaven*; where he continueth his *Interceſſion*; And ſhall from thence, at the

the day appointed, come in greateſt glory, to Judge the *World.*

That the *Sufferings*, and *Merits* of *Chriſt*, as they are ſufficient, to do away the *Sins*, of the whole *World*; ſo they are only effectual to thoſe, which are *Regenerate* by the *Holy Ghoſt*; Who breatheth where he *will*, of *Free Grace*; which *Grace*, as a *Seed Incorruptible*, quickeneth the *Spirit* of *Man*, and conceiveth him anew a *Son* of *God*, and *Member* of *Chriſt*: So that *Chriſt*, having *Mans Fleſh*, and *Man* having *Chriſts Spirit*, there is an open paſſage, and Mutual Imputation; whereby *Sin*, and *Wrath*, was conveyed to *Chriſt*, from *Man*; And *Merit*, and *Life*, is conveyed to *Man*, from *Chriſt*: Which *Seed* of the *Holy Ghoſt*, firſt figureth in us, the *Image* of *Chriſt* ſlain, or crucified, through a lively *Faith*; And then reneweth in us, the *Image* of *God*, in *Holineſs*, and *Charity*; though both imperfectly, and in degrees far differing, even in *Gods Elect*; As well, in regard, of the *Fire* of the *Spirit*, as of the *Illumination* thereof; which is, more, or leſs, in a large proportion; As namely, in the *Church* before *Chriſt*; Which yet, nevertheleſs, was partaker, of one, and the ſame Salvation, with us. And of one, and the ſame Means, of Salvation, with us.

That the *Work* of the *Spirit*, though it be not tyed, to any *Means*, in *Heaven*, or *Earth*, yet it is ordinarily diſpenſed, by the *Preaching* of the *Word*; The *Adminiſtration* of the *Sacraments*; The *Covenants* of the *Fathers*, upon the *Children*; *Prayer*; *Reading*; The Cen-

Cenſures of the *Church*; The *Society* of the *Godly*; the *Croſs*, and *Afflictions*; *Gods Benefits*; His *Judgments* upon *others*; *Miracles*; The *Contemplation* of his *Creatures*; All which, (though ſome be more principal,) God uſeth, as the *Means* of *Vocation*, and *Converſion* of his *Elect*; Not derogating from his power, to call immediately by his *Grace*, and at all *Houres* and *Moments*, of the *Day*; (That is, of *Mans Life*,) according to his good pleaſure.

That the *Word* of *God*, whereby his *Will* is revealed, continued in *Revelation*, and *Tradition*, until *Moſes*; And that the *Scriptures*, were from *Moſes* Time, to the times of the *Apoſtles*, and *Evangeliſts*; In whoſe Age, after the comming of the *Holy Ghoſt*, the *Teacher* of all *Truth*, the *Book* of the *Scriptures*, was ſhut, and cloſed, ſo as not to receive any new Addition; And that the *Church*, hath no power, over the *Scriptures*, to *teach*, or *command* any Thing, contrary to the *written Word*; But is as the *Ark*, wherein the *Tables* of the Firſt *Teſtament* were kept, and preſerved; That is to ſay, the *Church*, hath onely the *Cuſtody*, and *Delivery* over, of the *Scriptures*, committed unto the ſame; Together with the *Interpretation* of them, but ſuch onely, as is conceived from themſelves.

That there is an *Univerſal*, or *Catholick Church* of God, diſperced over the face of the *Earth*; which is *Chriſts Spouſe*, and *Chriſts Body*; Being gathered, of the *Fathers* of the *old World*, of the *Church* of the *Jews*,

of

the *Spirits* of the *Faithful Diſſolved*, and the *Spirits* of the *Faithful Militant*, and of the *Names*, yet to be Born, which are already written, in the *Book* of *Life*. That there is alſo, a *Viſible Church*, diſtinguiſhed by the outward Works of *Gods* Covenant, and the receiving of the *Holy Doctrine*, with the Uſe of the *Myſteries* of *God*, and the *Invocation*, and *Sanctification* of his *Holy Name*. That there is alſo an Holy *Succeſſion*, in the *Prophets*, of the *New Teſtament*, and *Fathers* of the *Church*, from the time, of the *Apoſtles*, and *Diſciples*, which ſaw our *Saviour* in the *fleſh*, unto the *Conſummation*, of the *Work* of the *Miniſtry*; which *perſons*, are called from God, by *Gift*, or inward *Anointing*; and the *Vocation* of *God*, followed by an *outward Calling*, and *Ordination of the Church*.

I Believe, that the *Soules* of thoſe that dye in the *Lord*, are bleſſed, and *reſt* from their *Labours*, and enjoy the *Sight* of *God*; yet ſo, as they are in Expectation of a further *Revelation* of their *Glory*, in the *laſt Day*. At which time, all *Fleſh* of *Man*, ſhall ariſe, and be changed, and ſhall appear, and receive, from *Jeſus Chriſt*, his *Eternal Judgment*; And the *Glory*, of the *Saints*, ſhall then be *full*; And the *Kingdom*, ſhall be given up, to *God* the *Father*: From which Time, all things ſhall continue for ever, in that Being, and State, which they ſhall receive: So as there are three *Times*, (if Times they may be called,) or parts of Eternity. The firſt,

the

the *Time* before beginnings, when the *Godhead* was onely, without the Being, of any *Creature*; The Second, the *Time* of the *Mystery*, which continueth from the *Creation*, to the *Dissolution* of the *World*: And the Third, the *Time*, of the *Revelation*, of the *Sons* of *God*; which Time is the last, and is everlasting without change.

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the *Time* before beginnings, when the God*head* was onely, without the Being, of any *Creature*; The Second, the *Time* of the *Mystery*, which continueth from the C[illegible] to the *Dissolution* of the *World*: Third, the *Time*, of the *Revela*[illegible] *Sons* of *God*; which Time is[illegible] is everlasting without cha[illegible]